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DECEMBER, 1919

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Vol. VI No. 12

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CONTENTS

DECEMBER, 1919.

A Christmas Lullaby ..... Hazel S. Washburn 681
General Relief Society Conference.... Amy Brown Lyman 683
Vera ..... Grace Ingles Frost 706
Buddhist Temples ..... Mary Foster Gibbs 707
Today ..... Bertha A. Kleinman 710
Beyond Arsareth ..... Nephi Anderson 711
Editorial: Our Christmas Testimony..... 716
Guide Lessons 718

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A CHRISTMAS LULLABY.

Hazel S. Washburn.

The whole world rings with the story sweet,
God gave to the world a wonderful gift,
  Gave it to you and me,
Because of his love for his chidlren here,
  He sent his Son to die.
And the whole world rings with the story sweet,
  How they cradled him in a manger,
How shepherd and wise men knelt at the feet
  Of the wonderful little stranger.

Just a tiny babe like you, my own,
  Perhaps his eyes were blue;
And his mother cuddled her baby close,
  Just as I now cuddle you.
Now the whole world sings of the story sad,
  How he died for you and for me.
Of the cruel crown of thorns he wore
    And of dark Gethsemane.

So, sleep, my baby, upon my breast;
  Sleep while yet you may,
For time flies fast, and the years roll on,
  And soon you must away.
Who knows of the paths your feet may tread,
  Of the thorns that may pierce you deep?
But the Father knows, and he understands,—
  So, sleep, my baby, sleep.

COLOSSAL STATUE OF BUDDHA IN FUCHOO TEMPLE

See page 707.

THE

Relief Society Magazine

Vol. VI. DECEMBER, 1919. No. 12.

General Conference of Relief Society.

Amy Brown Lyman, General Secretary.

The semi-annual conference of the Relief Society was held on Thursday, October 2, 1919. The conference consisted of a one-day session of three meetings, held at 9 a. m., 1 p. m., and 8 p. m.

Due to the delicate physical condition of our beloved General President, Emmeline B. Wells, and to the fact that the last General conference was held so late as June, 1919, it was decided by the General Board to limit the October conference to a one-day session for stake officers only.

President Emmeline B. Wells, who had been confined to her bed for over a month, was sufficiently recovered to preside over the sessions of the conference. She was ably assisted by Counselor Clarissa S. Williams, who conducted the meetings and led in the various discussions.

The morning and afternoon sessions were devoted to addresses on the various phases of Relief Society work, and to instructions and discussions on the business of the organization. The evening session was devoted to two addresses, followed by a testimony meeting.

There were three hundred and thirty general and stake officers in attendance. Among these were 22 General Board members, and the following stake officers: 48 presidents, 1 mission president, 51 counselors, 22 secretaries, 9 treasurers, 4 choristers, 2 mission representatives, and 193 board members. The mission representatives were from the California and the Eastern States missions. Of the 79 stakes in the Church, 64 sent representatives, while 15 were not represented. All of the four new stakes, recently organized, were represented.

During the noon recess of one hour, a cafeteria luncheon was served to those in attendance.

On Monday, October 6, 1919, a genealogical convention was held under the supervision of the General Board.

Mrs. Lizzie Thomas Edward, general chorister of the Relief Society, was in charge of the music of the conference, and Miss Edna Coray presided at the piano.

Following is the program as carried out:

Morning Sessions

Singing, "Our Mountain Home so Dear."
Prayer, Mrs. Mary M. Lyman, President Deseret Stake.
Singing, "Zion Stands With Hills Surrounded."
Opening remarks, Counselor Clarissa S. Williams.
Hints to Women on Remodeling Clothing, and Clothing for School Girls, Mrs. Lucille Y. McAllister.
Proper Housing, and Home Training, Mrs. Amy L. Merrill.
Teacher Training, Mr. Wilford McKendrick.
Discussion.
Singing, Doxology.
Prayer, Dr. Roumania B. Penrose.

Afternoon Session.

Singing, "Come Let Us Anew."
Prayer, Mrs. Bessie G. Hale, President, Boise Stake.
Singing, Contralto solo, selected, Mrs. Eva Aird.
Remarks, President, Emmeline B. Wells.
Remarks, Counselor Julina L. Smith.
Hints on Influenza, Dr. George W. Middleton.
Responsibility of Parents, Judge Hugo B. Anderson of the Juvenile Court.
The Social Advisory Committee, Elder Stephen L. Richards.
Report of the National Conference of Social Work, Mrs. Amy B. Lyman.
Discussion.
Singing, "The Time is Far Spent."
Prayer, Mrs. Emma A. Empey.

Evening Session.

Anthem, "Sanctus," Dudley Buck.
Prayer, President Andrew G. Kimball, St. Joseph stake.
Ave Maria, from "Cavalleria Rusticana," Mascagni, R. S. Choir.
Address, Leadership. Mrs. Elise B. Alder, President, Ensign stake.
Solo, "The Seer," Elder Melvin J. Ballard.
Address, Counselor, Clarissa S. Williams.
Trio, Mrs. Lizzie Thomas Edward, Mrs. Sarah Wood, Mrs. Agnes O. Thomas.

Testimony.

Selection, "The Land of Little Faces," Margaret C. Patrick and Relief Society Choir.

Prayer.

GENEALOGICAL CONVENTION.

Singing, "The Morning Breaks."

Prayer, Miss Sarah M. McLelland.

How to begin genealogy work, Mrs. Donnette S. Kesler.

Bringing old records up to date, Mrs. Susa Young Gates.

Cooperation with representatives of Genealogical Society of Utah, Nephi Anderson.

Remarks, Mrs. Clarissa S. Williams.

Singing, "An Angel From on High."

Benediction, Thomas Yates.

AFTERNOON SESSION—2 p. m.

Singing, "Come, All Ye Saints Throughout the Earth."

Prayer, Sarah Eddington.

The Stake Genealogical Class Leader, Mrs. Ethel R. Smith.

The Value and Importance of Inspiration in Genealogy and Temple Work, Recorder A. A. Ramseyer.

Discussion.

Singing, "Great God, Attend While Zion Sings."

Benediction, Miss Sarah Eddington.

MORNING SESSION.

The opening meeting of the conference was called to order by Counselor Clarissa S. Williams who gave a brief address of welcome. She stated that she was pleased to extend the love and greetings of the General Board, and to express their appreciation of the great Relief Society cause, and of the splendid work done by the various stake and ward officers. She expressed special appreciation for the presence of President Emmeline B. Wells, whose great faith, she said, is a lesson to everybody. Through this great faith and courage President Wells is enabled to be in attendance at the conference despite her great age, and her recent severe illness.

Mrs. Williams thanked the stake officers for the splendid work accomplished in the Relief Society, during the last year, and said that in spite of the many handicaps, including the influenza epidemic, a marvelous work has been done. The reports from the General Board members who have visited stake conferences have been better than ever before. They have shown a better

attendance of stake and ward officers at stake conferences, better preparation, a keener interest in the work, and a better general understanding of the aims and objects of the organization.

In the past there have been officers who have remained away from these yearly conventions for comparatively unjustifiable reasons; but during the last visiting season, stake and ward officers have been anxious to be in attendance, and many of them have made great sacrifices to be present. Attention was called to the fact that the official stake conference comes but once a year, and the hope was expressed that the time would come when the attendance of officers, at this time, would be one hundred per cent. She emphasized the importance of regular stake and local officers' meetings, where detail work and plans should be considered; also advised the holding of prayer meetings in connection with the stake and ward meetings.

Mrs. Williams urged stake presidents and officers to build up and maintain as high a standard of efficiency as is possible. One of the best factors in raising standards is to get efficient help and it was suggested that stake and ward presidents solicit the support of the priesthood in securing the assistance of the most capable women in the various communities, to help carry on the work. She said that there are hundreds of bright active young women in the Church who should be invited into the Relief Society work, and should be encouraged to take an active part. These young women are in the main, well-trained and well-educated, and are well fitted for the many phases of Relief Society work, and particularly for class teaching, which is at the present time not up to the standard desired for it.

It would be hard to carry on the Relief Society work without the aid of the older members, with their strong spirituality, their fervid testimonies, and their great wisdom and experience. But many of the activities require the help of our younger women, with their active minds, educational training, and fresh enthusiasm.

Mrs. Williams extended special greetings to the young women who have just recently been called as stake presidents, and hoped that with their just ambitions and laudable desires they would be able to make their organizations among the best. Friendly rivalry is helpful, and it is the privilege of each stake president to make an effort to have her organization the best in the Church.

The speaker stated that it is the hope of the General Board that the doing away with the general sessions of the conference this year has not caused too much disappointment, and explained that because of the delicate health of the President, and because of the recent large conference held in June, it was decided to limit this conference to meetings for stake officers.

It is the desire of the General Board at all times, that instructions to the wards shall reach ward officers through the stake officers, and she hoped that stake officers come so well equipped to this conference that no vital information shall be lost to the wards through this arrangement.

In conection with our stake conferences the speaker explained that stake officers' meetings have been arranged for the purpose of affording an opportunity for the stake officers and the General Board members to discuss in detail all matters pertaining to the stake and ward; and stake officers should so instruct ward officers and members that the latter will take no offense. This arrangement throughout, it is believed, is helpful in carrying on the work, and aids in promotion of all of those things which go to make up a good working organization.

Mrs. Lucille Young McAllister gave a talk on Remodeling Clothing and Clothing for the School Girl, including, also, some general observations on dress fads. She said that we must look at clothing from two points of view; first, as a covering and protection to the body, which is the primary object of clothing, and second, as adornment.

In order to be healthful and well the body should be kept warm and properly protected. No style should, therefore, interfere with the primary object of clothing. Too much clothing is not good for the body, but it is necessary that a sufficient amount should be worn to insure comfort and good health. Some of the young girls today are in the habit of exposing the upper part of their bodies to an extent which is very deterimental to their health.

The importance of wearing the proper kind of shoes was emphasized. It is impossible for women to be at their best, or to do the best work, if their shoes are uncomfortable. Shoes should be large enough, and should fit the feet well. French heels are an abomination for women and girls. They are not only hard on the feet themselves, but give an unnatural and false position to the body. A moderately high heel is not always injurious if worn occasionally, but low, square heels with rubber added are especially good for the aged and indeed for all women. Middle aged and old people, whose feet have grown tender, will obviate a great deal of nervousness and irritability if they will see to it that their feet are comfortable.

Clothing as an adornment is worthy of serious thought, as dress is understood to be, in a measure, the outward expression of the inward self. Whether this is true or not, clothing certainly has an influence and the bearing, both upon the wearer and upon his associates, that can hardly be accounted for. It is said that it is impossible for people to do their best, or to feel their best if

their clothing is uncomfortable, or if there is a consciousness that it is unbecoming. The speaker declared that there is really no excuse for either uncomfortable or unbecoming clothing; and if women will make a reasonable study of dress, there would be great improvement along this line.

The mother should pay attention to her own clothing as well as to that of her daughter. Carelessness on the part of the mother as to her own appearance is a secret annoyance to the children, and is often the cause of disrespect on the part of the children. The mother should not make undue sacrifices of her own clothing and appearance. She has a right to her share of the family income and should not go shabby in order that her daughter may wear silk hose. Undue unselfishness on the part of the mother is a real injury to the daughter, and prevents her proper development, while it induces selfishness and vanity in the girl. The mother should give the daughter the proper view of their relationship.

Due to the great advance in the price of material, as well as in the price of ready made clothing, the women of today are paying a great deal of attention to the remodeling of clothing. The present styles of jumper effects, sleeveless jackets, and the use of draperies, give great opportunity for combination of materials, which is always an advantage in remodeling. The turning and dyeing of materials gives them new life and increases the possibility of pleasing variations.

The middle aged and old should wear soft colors, and should substitute cream for white in the wardrobe. Bright colors should be left for the young.

The speaker emphasized the fact that one should not be guided too much by any prevailing style—should be governed only by what is becoming to the individual, so far as the main outlines are concerned, modifying general personal styles by changes in skirt and sleeve—such as extra fulness of skirt and fulness of sleeve or *vice versa*.

The school girl should be put on an allowance. Women as a rule are not expert in business, because they have had so little experience in the handling of money. The mother should realize that to a high school girl nothing is more important than her clothing and she should be willing to give this matter due consideration, and enter into the plans for the girl's wardrobe with interest. The school girl, at the beginning of the year, should make an inventory of her clothing, and if she knows definitely what her allowance is to be, she will be able to plan her clothing for the year. She should buy her own clothing and handle her own money; this, of course, under supervision. The girl

whose mother buys all her clothing, has no idea of the value of clothes.

School girls should learn how to sew and to make hats; and whenever domestic side courses are offered in schools, the mother should see that her daughter registers for side work. When these courses are not offered in a high school, the women should make a demand for them. At the L. D. S. High School, recently, in the millinery class, a girl copied a $20 hat for $4.85.

The keynote for the school girl as well as the woman is—dress according to the work you are to do. School girls should dress as business women. They should plan for utility and appropriateness. Their shoes should be comfortable and their dresses dark and plain.

Mrs. Amy Lyman Merrill spoke on the subjects of Proper Housing and Home Training. She said that in early history houses were used merely as a shelter from enemies and a protection from weather elements, but in our present civilization they are an expression of beauty and individual appreciation. The home of today is an expression of the family and family life, and has to do with the following four departments of art: landscape gardening, architecture, color harmonies and interior home decoration. In connection with every home and every department of the home, four points should be considered: neatness, order, simplicity, and naturalness, and every woman should think of her home in these terms,

Observation and application of these points, coupled with hard work and good sense, in addition to the proper adjustment of family life, with home co-operation and reciprocation will produce the right home spirit or atmosphere, which is really the most important element in normal family life.

"A house is built of bricks and stone,
Of sills, of parts, of piers;
But a home is built of loving deeds
That stand a thousand years."

The speaker stated that careful consideration should be given to the exterior of the home, the architecture, the color scheme, and landscape gardening, and made a plea for simplicity throughout. Lawns should be uninterrupted in sweep and flowers and shrubs should be on the outside edges and at the base of the house.

The architecture should be simple with uniform angles, and the paint should be of soft, pleasing colors. Gaudy colors should always be avoided. The free use of paint was recommended and the statement was made that wood lasts three times longer if painted, so, as a mere matter of economy, it pays to paint woodwork often.

In the interior of the house the keynote should be utility. In the utility house there is no lonely parlor shut off for state occasions, but a living room to be lived in. Every part of the house is connected with every other part. In a four room house the doors should all be placed in the center, and there should be a hall to connect the bath room. There should be in every house a good supply of closets, with numerous drawers and shelves.

In considering home training we should realize that the home is a wonderful mechanism. It needs, first, care; second, to be understood by every inmate; third, oil or good atmosphere; fourth, it needs every one to do his part.

Emphasis should be placed on the importance of the present moment, or today. We look forward and we look backward; we imgaine what we will do in the future and think over what we have done in the past. As a result we have very little thought for what is immediately before us and we fail to live fully today. Today is as important as any day in eternity.

Family life should be organized. The Church is wonderfully organized, the auxiliary groups are well organized, and the Latter-day Saints homes should be just as well organized. Good home organization is not only a protection to the home itself, but to the whole community.

Each member of the family should have his definite place and his definite duties. Boys should learn to serve in their turn, so that in case of the illness of the mother or sisters the boys can turn their hands to house work and prevent confusion.

The meal time should be a pleasure time and not a chastening period. Properly selected and well cooked food and a congenial and cheerful family group, make for happiness and family solidarity.

If parents would be successful in trainnig children, and in retaining their love and respect, they should be men and women of honor and truth, and should endeavor, at all times, to set a good example. They should control their appetites and their tempers, and never indulge in deceit of any form. They should show a respect and consideration for the rights of others and should never be too busy to be courteous—even to their own small children.

The next speaker was Prof. Wilford McKendrick. He said, in part:

"The teacher training movement recently set on foot in the Church had its inspiration in the wise utterance of our late President Joseph F. Smith, when he stated that we should be a Church of teachers. To my mind it is one of the most important institutions that has come to our auxiliary organizations, exceeded in importance only by the auxiliaries themselves. We are not slow

in declaring to each other and to the world that we have the truth; but having the truth is one thing, and having the power and insight to fasten it firmly in the souls of our fellows, is quite another thing."

Here the speaker reminded his audience that Christ, the Teacher of teachers, was thirty years preparing himself to teach three years, while we seem to have reversed the order and are satisfied to spend three years in preparation for thirty years' teaching service.

Teaching a human soul is not only a wonderful opportunity, but at once is also a fearful responsibility. The teacher who realizes this responsibility sees more than the individual whom he is to teach. He perceives each student, not as an individual, not as a Tom or an Elsie, but as two sets of inner relations bound together with a power divine and called a human soul. The soul is God given, its limits he has fixed, but the content we build.

It is with the content that we as teachers should be earnestly concerned. One set of these inner relations has to do with the individual's physical environment, and these are continually setting up and establishing correspondence with an environment. The other set of inner relations should be just as busy in establishing correspondences with the spiritual environment. To direct and stimulate the activities of these internal relations so that the soul may "fulfil the measure of its creation," is the work of the teacher.

To this end the teacher must know each lesson truth or fact of knowledge clearly, relatively and adequately. By clear knowing I mean that the truth or fact has been identified. That it is distinctive from all other facts, that it is isolated. By knowing relatively I mean that the fact or truth must also be known in its relation to other facts, and by knowing adequately, I mean that the fact or truth must be known in its elements. Here the speaker illustrated these different forms of knowing.

"Much depends upon the way a lesson is assigned, if thorough preparation on the part of the pupils is to be obtained. The purpose of the assignment is to drive the student to the text, to analyze it and to discover truth for himself." The speaker submitted the following assignment of the first lesson in November, as reflecting his idea:

SUGGESTIVE ASSIGNMENT.

Lesson 1 (First week in November)

Subject: A Day of Redemption for the Lamanites.

Text: Nephi 15:13-16; Doc. and Cov. Sec. 87:5; II Nephi 30:3-6.

Central Truth: Through God's redeeming love the Indian will yet develop capacity for all his promised blessings.

1. We speak of redemption—When is a man said to be redeemed? How does the term apply with reference to property? When did the redemption of Utah really commence?

2. Our lesson speaks about the Lord bringing about his righteous purposes through process of natural principles. What is a natural law?

3. If the remnant of Lehi's people were once a white and delightsome people, as the Book of Mormon makes plain they were, and through transgression of the law, both as to spiritual and natural, they descended to their present condition, is it not reasonable to assume that they will revert to type again by yielding obedience to the processes of natural laws? What are your conclusions?

4. On natural principles God made John the Baptist the type of man he needed for the forerunner of his Son Jesus Christ. Developed in the wilderness away from the insidious influences of the theology of his day, far removed from the contaminating customs and practices of misguided peoples, he developed a humility, courage and a responsibility for his duty, that made his words convincing to the humble and disconcerting to those who had wandered away from God. This is all very well, but what has it to do with the redemption of the Lamanites.

5. Name at least three agencies that are now at work on these peoples which are contributing to their redemption.

6. Make a brief summary of the prophecies and promises in relation to the Lamanites, found in the passages in your lesson quoted from the Book of Mormon.

In discussing the recitation, Elder McKendrick explained the different types of questions, and the assumptions upon which each were based, emphasizing the type used by Jesus when he wanted to break up hazy, confusing, and conflicting knowledge in the minds of his hearers, and set in its place clear, distinct and positive knowledge. Proceeding, the speaker said: "A careful analysis of the pedagogy of the Master brings us face to face with the fact that through all his teaching his questions were of such a nature as to compel active states of the soul. His is the ideal. To aspire to become like unto him is the least that any teacher can do. Like him in his wondrous love, in his sympathy, intensely human yet truly divine. His is what I call the human touch. Many teachers are attempting to get by without it, but the process is pathetic, to say the least. Let it be remembered, fellow teachers, that our knowledge is useless unless it is guided, dominated and vitalized by love. Where there is no love there will be no teaching; no matter what else you may possess, you

cannot touch the life of a human soul until your knowledge has been 'shot through' with a burning love for him and for his little ones. And finally, it is our business as the teachers of souls, to enshrine in our hearts the ideals of that Teacher who one day girded himself with a towel and said, 'Lo I am in the midst of you as one that serveth,' and 'If any shall be chief among you, let him become the servant of all."

President Emmeline B. Wells, in opening the afternoon meeting, expressed her great love for all workers in the Relief Society cause, and for all the pure in heart the world over. She felt overwhelmed with joy in being able to attend the meetings; and said that in view of the fact that this might be the last conference she would attend, she desired to leave a particular message to her co-workers. This message was that we should bear testimony frequently. A testimony is one of the most precious gifts of God, and she declared that the best way to keep a testimony is to bear testimony. Mrs. Wells urged her hearers to be faithful, to keep literally the commandments of God, and to be willing at all times to acknowledge and praise him.

Counselor Julina L. Smith spoke on the duties of the district teachers and the work of the burial clothes committee. She spoke of the importance of having the teachers' work carried on with dignity as well as with love and kindenss. Teachers should never be tale-bearers, and should never indulge in gossip. She suggested a change in the personnel of teachers occasionally.

Mrs. Smith reported the work of the burial clothes committee, and emphasized the importance of laying away the dead properly. In this connection she spoke of the prevailing carelessness in the wearing of sacred clothing by our sisters, and urged that Relief Society women dress according to their own knowledge and understanding.

Dr. George W. Middleton stated that the influenza epidemic of last year was the greatest scourge that ever struck the United States. He said there were between four and five hundred thousand cases and that there were more deaths than there were incident to the civil war. From descriptions he has read, Dr. Middleton is inclined to think that the black death of olden times was very similar to the influenza of today. It is evident that the disease is contagious, and that it spread exactly according to methods of travel—on the ocean it traveled exactly with the speed of the steamers, on land with the speed of the express train, and on the desert with the speed of the caravan. Being contagious, quarantine is important, and quarantine is very effectual if we get it with the first cases. Good quarantine regulations might have saved many lives last year.

Dr. Middleton reviewed the progress in medicine since science has joined hands with medicine in studying the nature and causes of disease, and in discovering specifics for the treatment of disease. Yellow fever, malaria, diphtheria and smallpox have lost their terrors; and when people live up to the present knowledge regarding typhoid and tuberculosis, these two terrible diseases will be greatly diminished. Through the study of science and bacteriology, and application of knowledge, the Japanese have been able to reduce disease in their army to a minimum.

Dr. Middleton suggested that it might be a good plan to appoint stake and ward health committees to assist the communities in case of a return epidemic. As a means of guarding against influenza, it was recommended that people make every effort to keep themselves physically fit, by having an abundance of fresh air, by eating proper food, and by avoiding fatigue.

Upon being asked what to do first, in case of influenza, the doctor suggested putting the patient to bed, giving him plenty of rest and quiet, and an abundance of fresh air. As long as there is even slight indication of temperature the patient should remain in bed.

Judge Hugo B. Anderson, of the Juvenile Court, spoke on the responsibility of parents. He said he was delighted to appear before an audience of Relief Society women for two reasons: first because the mother's influence is the greatest element in the world for social betterment; and second, because Relief Society workers were the pioneers in the Church, in social science work. He told the story of the physical contest between Hercules and Antius, and how Hercules discovered that the secret of Antius' strength was his contact with mother earth, and that the only way to overcome him was by keeping him in the air.

Judge Anderson compared the power of mother earth over her children with the power of all mothers over their children, and stated that no other influence in the life of a young man will give him the same moral strength as that which comes from contact with a good mother. The boy is also like Antius, in that when he is removed from his mother his strength is diminished.

A double responsibility rests upon parents; first, a family responsibility; and second, a social responsibility. No family can successfully live by itself and ignore social conditions. We are a part of community life, and if we would improve the conditions of our own families we must improve the conditions of society.

The Juvenile Court comes in contact with failures, and it finds that these failures are not merely individual cases, but symptoms of a social disorder throughout the community. The recent court records prove beyond a doubt that there are dangerous and threatening disorders in our society today. Disastrous failure is

being made in the responsibility of parents to boys and girls. From August 31, 1918, to August 1, 1919, 179 girls were sent to a local detention home, and 77 to the State Industrial School, many of the girls suffering from social disease. These symptoms of social disorder must not be side-stepped, they must be faced and the situation taken care of.

As an example of conditions, Judge Anderson said that only last Saturday night, six girls under sixteen years were found late at night by juvenile court officers, walking the streets without escorts. The girls were all taken home, and in every case the parents were in bed and asleep, and in most cases the parents were annoyed that the officers had disturbed their sleep in bringing their girls home. In the past month three cases of immorality have occurred in the homes of the three girls who are involved, while the girls were left up late unchaperoned, and the parents were upstairs asleep.

As a means of correcting existing social conditions, Judge Anderson suggested rigid enforcement of the curfew law and proper chaperonage of young people. He said that if all of the parents and all of those interested in social welfare work, would co-operate and see that no juveniles under eighteen years of age are out after nine o'clock, unless accompanied by parents or guardians, practically all of the juvenile delinquency would be done away with. Nobody can enforce the curfew law excepting parents, and parents of today are shirking their responsibility in this matter. It may be a fact that people were successful in early days in preventing delinquency, in children, without taking stringent measures, but conditions prove that today strict disciplinary measures are necessary. In speaking of the social responsibility of parents the speaker brought out the fact that from sixty to seventy per cent of the juvenile delinquents come from broken homes. Judge Anderson feels that there is great need for a home where orphans and half orphans might be placed temporarily, until definite plans can be made for them. As there is no such home in Utah, children who have made only slight mistakes must be placed with those who are really delinquent.

Christ told us that there is great joy in heaven over one sinner who repents. Efforts should therefore be made to reclaim those who have made mistakes. In so doing pitfalls will be located and intelligent effort can be made to prevent others from going astray.

In the short period since the Latter-day Saints settled in Utah, they have built up splendid homes, and have laid the foundation for public intsitutions. They have had broad vision in the past, and have been progressive in all things. Judge Anderson made a plea for greater interest in social betterment. He

recommended that we broaden our vision and cultivate a social conscience in order that we may safeguard the failures of our own people.

Mrs. Amy Brown Lyman gave a report of the meeting of the National Conference of Social Work, held in Atlantic City, from June 1 to 8. She stated that the national conference was organized in 1874, and for forty-five years has been devoted to human welfare work. At the first meeting there were in attendance only three secretaries of state boards of charity, and at the 1919 conference there was a registration of five thousand members, with a paid-up membership of 2,800, The delegates were social workers of every description. There were among them negroes, policewomen, Y. W. C. A. workers, Red Cross workers, and Jewish Relief workers, the latter in large numbers. There were thirteen delegates from Utah, eight of whom were from the L. D. S. Church.

The conference was divided into ten divisions, seven permanent and three temporary. The permanent divisions were as follows: children, delinquents and correction, health, public agencies and institutions; the family, industrial and economic problems. The temporary divisions were: the local community, organization of social forces, and the uniting of native and foreign born.

In the children's division all questions concerning the welfare of children were discussed, including health, education, industrial adjustment, recreation, and cultural life. Due to the great loss of life caused by battle deaths, disease, and lowered birth rate, great stress was placed on the physical problems of children.

Dr. Sands, from Belgium, stated that during the war special effort was made in Belgium, to safeguard children and expectant mothers. One meal a day was provided for them, and baby clinics which sprung up everywhere endeavored to give medical care and advice.

In the division on delinquents and correction, juvenile and adult delinquency were considered and all of the most modern methods of handling these cases were brought forward by workers of experience.

Physical fitness was the chief consideration in the health division. The point was brought out that the best means of combating disease today is to build up in individuals a strong physical resistance. In order to do this, it is necessary for people to be properly fed, clothed and housed. The relation between poverty and diseases was considered, and it was felt that the time has come to break up this vicious circle, by improving industrial, economic, and health conditions. The national health program was discussed and also the modern health crusade.

The superintendents and workers of public agencies and institutions talked over everything connected with institutional work, and in addition vistied public institutions in Philadelphia, and other nearby cities.

Work with the needy and dependent families was the program in the family division where there were hundreds of trained and experienced charity workers who gave excellent reports and reviews of their work, and exchanged ideas on the problems connected with family work.

In the meetings on industrial and economic problems, government experts, heads of large industries and social workers, made an effort to reach conclusions which would form a basis for improvement in the industrial and social world.

The mental hygiene section brought forth all the new discoveries that have been made during the war in the field of applied psychology, and listened to reports of various experts employed by the government to make mental tests, of soldiers and sailors, and to preserve these tests for science.

The speakers at the Conference were men and women known nationally and internationally as authorities in their various lines. The president of the Conference was Miss Julia Lathrop, Director of the Federal Children's Bureau, who possessed both ability and dignity, and who conducted the business with wisdom and dispatch.

The members of the Utah party were among the most earnest delegates in attendance and spent every moment outside the sessions discussing the various phases of the work with all the intricate problems thereof. They were all greatly impressed with the earnestness of this great body of social workers who are devoting their time and efforts to be of intelligent service to humanity and it was concluded that these trained and expert people are certainly well informed and capable and are getting splendid results. It was seen that the social convention is to social workers what the educational conventions are to teachers.

In comparing the welfare work of the Church auxiliaries with that of the various groups represented at the convention, the Latter-day Saint representatives were unanimous in their opinion that the preventive work of the L. D. S. Church is better and more comprehensive than any such work described at the convention; but it was observed, additional effort might be put forth with profit by our groups in corrective work.

The delegates felt to pledge themselves to a program of education and training for Church service, and to cultivate a greater spirit of forbearance to those who are unfortunate.

ELDER STEPHEN L. RICHARDS.

Elder Stephen L. Richards, of the Council of the Twelve, and Chairman of the Social Advisory Committee of the Church, spoke on the work of that committee, and indicated, in a general way, some of the opportunities of the organization. He stated that the Commmittee was formed for the purpose of giving the auxiliary organizations an opportunity to work together, in the interest of social betterment and the salvation of the young. The Committee was not organized with a view of superseding these various organizations, but to give them an opportunity to join together for effective service. The problems of the young demand careful thought and consideration. There has never been a time in the history of the Church when it was so necessary to study the social problems, because there has never been a time before when there was so much temptation, danger and difficulty.

In the early days, the Church supervised all amusements, and the young people were reasonably safe, but things are different today. Pleasure resorts have been established in all our communities for money making purposes and the protection of the young people who visit these places is often of secondary consideration.

The Social Advisory Committee is studying carefully the whole situation. It is making a survey of conditions with a view of safe-guarding our communities and of outlining plans of procedure for the various organized groups in the Church, among those that have undertaken welfare work under the direction of the Church is the Relief Society. Its records are replete with honest humanitarian work. Its members have given themselves to work among the sick, the sorrowing and the needy, and have accomplished much good in the past. All this has been a great advantage to the people and has been appreciated by the Church. We have hoped, however, that this great organization will not be content to rest upon what has been done, but will be alert to the new opportunities before it. The Committee is not at a point to mention definitely an exact line of welfare work for the Relief Society and other auxiliaries, as the field has not yet been sufficiently surveyed, but a few things may be pointed out, and some consideration given to the social needs of our people as a whole.

The speaker stated that he has given some consideration to social subjects and has heard many eminent men and women analyze social problems and suggest remedies, but with all that he has heard, he is more firmly convinced than ever that the great need in society today is individual righteousness.

We cannot make a good community without good men and women. This nation is a group of peoples and the community

an association of individuals. We cannot make good men and women without good homes, it can't be done and won't be done, so let us look to the homes. And if the greatest defect of nearly all social methods is that they lead away from the home and not to the home: just to the extent that we fail to recognize the home as the fundamental seat of government and as the foundation of greatness in manhood and womanhood, just to that extent we will fail.

The great educational processes of today, and all that money has been able to put into operation, do not begin to compare with the influence of good homes.

Nearly all mothers are builders of the home. This is their particular field of effort and they will never be content to desist or stop using their influence to advance the interests of the home. The Relief Society, being made up of home builders, has an opportunity in that direction that no other organization in the Church has, and it could not do a better work than to lend its weight to the building up of Latter-day Saint homes in righteousness.

In this work of home-building we may need some of the methods of the social organizations of the world. We should preserve our organizations in their identity and integrity, and never lose this identity, but we can well afford to go out and get some helpful and useful contributions from people who spend their lives in specialized work, and from institutions which have devoted time and money to the study and solution of social problems.

In order to do this great work in home-building which will help to overcome pauperism and griefs of one kind and another, Relief Society women should educate themselves in all the fundamentals of home-building and home-making; and it may be necessary for them to have special training and apply scientific skill in the proper solution of these human difficulties. The spirit of the Gospel is consistant with the best in the world. The Church is a Church of law and order and in all God's dealings with men, the best system and order prevails. The speaker said it was his belief that the Relief Society can apply many good methods and principles that come from other sources. The teachers have done a great work in looking out for distress and in alleviating suffering. This is all well and good and should be continued but as the Relief Society grows, we should prepare to make the family work conform to the best in science, and to make it accurate and adequate, and to the administration of the relief that is needed upon a reliable, intelligent investigation.

If Relief Society workers can go into homes and teach others how to make homes and make them right, so that they will yield good citizens, their work will not be then in vain. As a rule good men come from good homes and bad men from bad homes.

The fact that many children are roaming the streets at night and getting into difficulties is significant. It shows that something is wrong in the homes of these children. There are also other evidences of bad home conditions. These bad home conditions may be lack of domestic harmony, incompatibility between man and wife, lack of earning power, inadequate income, through bad industrial conditions, sickness, etc. Any of these conditions make homes unattractive to boys and girls and for the very relief of the immediate situation they go beyond the homes where they meet temptations they cannot resist.

The Relief Society should be prepared to make intelligent investigation into these bad home conditions and give the proper treatment. In the interest of a family, Relief Society workers have the right to go to the bishop and to call into the case every available power in the Church in order to make the home right. If homes are not right, people can't be right, and if people are not right the whole cause suffers.

In view of all that has been revealed to this people, the homes of the Latter-day Saints should be the superior of any homes in the wide world; and if they are not, the best methods known should be adopted to make these homes conform to the spirit of the gospel.

Our children must bear the great work of the future. And if they fail to be worthy representatives of those who have lived and died in the interest of this great cause the grief of the parents will be overwhelming, and the condition will be lamentable in God's sight.

Brother Richards' closing word was a prayer that the women of the Church may be inspired to be great leaders, teachers and comforters; and that they may be united in raising the standards of the youth of Zion.

Counselor Clarissa S. Williams presided at the evening session and gave a short address. She spoke of the necessity of making the most of the stake conferences, and asked stake officers to make plans and preparations long before hand. The stake officers should make a note of all their difficulties during the year and present these difficulties to the General Board member; that the attendance of officers may be up to the standard of this year and better if possible; that stake officers' meetings be arranged with regard to time and place, and so announced that the general public understands the situation and does not expect to be in attendance. The absence of the stake and local presidents from the stake and ward was spoken of, and it was decided that whenever a president must be absent from her post of duty she should either resign her position or appoint one of her counselors to take up her work

during this absence. It is very detrimental to a stake or ward to be left for months without a definite provision being made for carrying on the work. The Relief Society cause should not suffer or be neglected in this way.

Mrs. Williams said there are no new instructions with regard to the gathering and storing of wheat or the collection of funds for this purpose. The instructions of a year ago as set forth in a circular letter dated last October have not been superseded. Some stakes have asked if it would be allowable to accept wheat as a charity donation as some members could give a bag of wheat easier than cash for charity purposes. The answer sent out was, that this might be done, that wheat is as acceptable for charity as cash or any kind of merchandise.

Mrs. Williams recommended that the stakes inaugurate stake dues whenever they have not already done so. The stake should not be handicapped for the want of funds for maintenance, and for traveling purposes, all wards should be visited at least yearly, and stake presidents should attend general conferences at least yearly. It seems that stake presidents have been too modest in urging this proposition, but the General Board advises that arrangements be made at once for stake dues.

The teacher-training course was highly recommended. All stake and ward class teachers and supervisors should be enrolled in the course.

The social committee in the stakes and wards should be supported by the Relief Societies, and whenever a program of work is outlined and presented by these committees the Relief Society should give its undivided support. These committees are standing for early hours, the early beginning and closing of public amusements, proper chaperonage, sacred Sabbath, etc., and should be encouraged in their efforts. Many Relief Society women are already serving on these committees and others may be called.

Relief Society Insurance was mentioned and it was explained that this feature will receive some special attention in the near future.

Mrs. Williams told of the recent call made by the President of the United States, and Mrs. Wilson, on President Emmeline B. Wells, in her room at the Hotel Utah, and how President Wilson thanked Mrs. Wells for the great work done by the Relief Society during the war; mentioning especially the turning over to the government of the Relief Society wheat. Mrs. Wilson felt that this was a great honor not only to President Wells but to the Relief Society as a whole. Mrs. Williams spoke in a very feeling way of the life and work of our revered president; she said that Mrs. Wells had been a great inspiration to everybody, not only to her own Church people but to leading men and women

throughout the country, where she is well and favorably known. She is honored and respected for her integrity of character, her honesty of purpose, her high ideals, and her devotion to mankind in general, and to the cause of women in particular. In addition to these things, she is loved by her own people for her unfaltering faith and her unswerving testimony. The influence of Emmeline B. Wells will never die. Her precious little body may be laid away some day but her work will live forever.

The remainder of the time was devoted to a testimony meeting, with the following speakers: Susa Young Gates, Miss Sarah Eddington, Miss Sarah M. McLelland, Mrs. Emily S. Richards, and Mrs. Elizabeth C. McCune, of the General Board. Elder Melvin J. Ballard, Mrs. Taylor, of Granite stake; Mrs. Lafayette Holbrook, Ensign stake; Mrs. Eunice Lowry, Woodruff stake; and President Andrew Kimball, of St. Joseph stake.

Mrs. Elsie B. Alder, President of Ensign stake, spoke in part, as follows: On the subject of leadership. She said the question of leadership is a very delicate question to discuss as the impression may obtain that the one making the talk is considered a leader. Bishop Brent in his book on leadership says, "She whose sense of purpose for life is more acute and glowing than that of her fellow is a leader, at any rate in pose."

A true leader can be led. The Savior (our ideal) was a great leader, but he was subject to his Heavenly Father and received his instructions from him. Just so is any one who is a leader subject to those placed over him, and is willing to be led. The responsibility of being a leader is so great and the opportunities for helpfulness are so many, that the task of leadership is one that is worthy of the best and finest women. So great is the undertaking that many of us shrink from it, but in our Church we are called by inspiration and a true Latter-day Saint with a strong testimony although she realizes that she does not possess all the qualifications will not waver, as she knows that if she is steadfast in her purpose, is conscientious in the discharge of her work, seeking in true humility the blessings and guidance of our Heavenly Father, she will succeed.

To obtain the confidence and respect of her co-workers she should acquire superior knowledge, therefore, and should never appear before her sisters unprepared. She must work out clearly in her own mind and life the fundamental things that have to be learned. She will probably make a few interesting discoveries as to her own nature before she learns to practice what she preaches, and become what she wants her sisters to become. She must know herself that it is the mark of a small self-centered nature to be exclusive. One who is able to include many people in her interests possesses nobility of character, largeness and

breadth of interest and shows a measure of sympathetic understanding such as only a great nature can possess. Avoid cliques or sets, if you do not your unity will be destroyed and where there is no unity there is no strength.

Self-control is always important. Tact is one of the greatest aids that a leader can have, if based on sympathy and understanding. Do not be long-faced, a smile and a little humor will go a long way and often change the whole course of events. Avoid personal criticism, especially in public, rather praise all of the good, leaving the corrections to be made on the side. Be patient, and never lose heart, no matter how trying the work may seem. If the leader is firm and absolutely fair those under her will usually respond loyally to her suggestions. Many so-called leaders make the mistake of doing too much of the work themselves. A word of encouragement should be given occasionally. A real leader will not allow any of her meetings to become dull and dragging or careless or disorderly; everything being planned before, will avoid all this.

In conclusion the speaker gave instances of leaderships that the world has known, mentioning especially Joan of Arc, a typical great leader.

At the morning session of the Relief Society Genealogical Convention Mrs. Susa Young Gates acted as chairman. After a few words of welcome she treated the subject of "Bringing Old Records Up-to-date." She described what old records might consist of: (a) bits of paper, (b) old letters, (c) old temple sheets, (d) old record books; all of these should be first copied in the modern pencil note book with the source of information clearly given and then re-copied in a modern family temple record book with the names arranged in family form. These most precious old scraps of paper, sheets of temple names and old record books should not be left a moment longer without copying and revising by those having them in charge. The students were advised to offer to copy all such books and papers which might be in possession of aged members of their families, noting carefully the sources of information and the relationship of the scattered names to the heir of the family. This work is imperative and should be undertaken as a part of next winter's active labor by all ward and stake class leaders in thei rteachings to the members of the Society both as individuals and as organizations. Many elderly people greatly prize these old records and fear to have them out of their possession, but would be willing to allow younger members of the family to make clear and good copies of the same in pencil and ink records. Indexing family records was also touched upon and strongly urged.

"How to begin Genealogical Work," was treated by Donetta S. Kessler, of the General Board. She said in part :

"The first thing to do is to seek the spirit of Elijah. Become a member of the Genealogical Society, then obtain a copy of the book called, *Lessons in Genealogy*. Family associations should be organized, then go to your relatives and get all the information from them while they are alive. Put information in order before recording it in ink. Correspondence is a means of getting information concerning our ancestors providing the proper method is used. The speaker said she had been successful through the means of enclosing printed biographical blanks which correspondents have filled, giving the information desired.

Discussion on the problems confronting the various societies then ensued.

Counselor Clarissa S. Williams, of the General Board of the Relief Society, said, "In behalf of the great organization which I represent I want to assure these genealogical workers, of our love and confidence, and we are proud of the beginning, while the end looks bright. The work of the salvation for the dead will go on and on and on until we reach the great millennium. In the General Board we do our work by committees and try to select the women who are the most enthusiastic and capable, for the special department where they are placed. The speaker said, "There are many more spirits in the spirit world than there are here. When we realize that if the door is opened for one individual, that individual can go on and prepare other spirits for the time when the door shall be opened for them, we may see what a wide, eternal scope this work has; it is true they can reject the truth if they desire to do so, yet few will do that. We hope every individual in the Relief Society will do the work, in the temple, or its equivalent, for at least one individual each year. The temples have been filled since the Relief Society has taken up this work, and we are happy to announce to you that other temples are being thought of and they will be built." She related a lovely and inspiring dream, and added: "I hope that you may be inspired in doing the work for the redemption of the dead and in preparing your records, and in seeking the information that is necessary for you to receive in the carrying on of this work. Our prayer is that you may be blessed and prospered, because this work is surely a divine service and in its performance we are blessed and rewarded."

Elder Nephi Anderson spoke on co-operation between the Genealogical and Relief Society representatives. He paid a generous tribute to the sisters of the Relief Society, saying that they have taken the initiative in working along these lines; they have achieved the inside track, but there should be no conflict, of course,

between the two great organizations. The Relief Society sisters are at perfect liberty to send out instructions for their genealogical work and we feel to say, let the instructions be carried out. When you have temple excursions, let the two organizations work together in harmony and induce as many of the brethren to join the sisters as possible. Brother Anderson suggested that at the next conference a larger hall should be procured and that both the Genealogical and Relief Society representatives should join forces. Questions were then asked and answered. He stated that a Genealogical representative represented the Genealogical Society in his line of work in his stake or ward while the Relief Society supervisors represented the Relief Society. Both work in their separate spheres of action and join together when necessary and practicable. Some stakes have a Board composed of both men and women and plan their work together. This is good and successful work if carried out in the right spirit. The question was asked in the discussion that followed if all charity names should be given on Relief Society excursions or could personal lists be used? This was optional with the Society, was the answer. Some stakes had met with trouble in recording the work sent to temples because the sheets had not been returned from the temples. They were advised to consult the recorder of the temple and after this to keep copies, also to write on the top of the list sent in, "Please return to address given, so that we can keep record of work done."

President Leonora T. Harrington, of Granite stake, stated that they had united their genealogical work with the priesthood, and were working together in perfect harmony.

Forty-five stakes were represented in the morning session.

The afternoon session met in Barrett Hall where fifty-eight stakes were represented. Counselor Clarissa S. Williams presided.

The chairman, Sister Williams, explained that in all Relief Society activity meetings the presiding officer should be the President of the Society, unless she delegated that duty to another officer, or to the committee chairman of that activity. That was one reason why she was present, to show by example the proper mode of proceedure in such cases. She also stated that many had left the Church office building in the morning session, because there was not room to accommodate them; and as Brother Anderson said, "We will try next conference to have a Genealogical Convention, and the brethren and sisters will join together and have a large enough hall to accommodate you."

Mrs. Ethel R. Smith spoke on Stake Genealogical Leaders. If one works unselfishly to help others, he will help himself, but if one works only for self he will reap nothing but dross and refuse.

The first duty of a stake supervisor is to see that she has one or two representatives from each ward. The second is to see that the city representatives attend the Relief Society Genealogical class held weekly in the Church Office Building. Hold monthly teachers'-training class as a genealogical preparation meeting. "I would suggest that you keep in reserve some of your talented members, who can attend wards where they fail to have a supervisor, and appoint these at your preparation meeting in time to give out a notice in Sunday night meeting. Let the stake supervisor be kept free from active teaching, so that she may visit in her stake and observe how the work is going on. She must learn the lesson always herself, so if any fail she can take the place of the teacher. Proper enthusiasm is a most important factor, and instils an overwhelming desire to help others. The work in our temples is done mostly by a few. Seek first the kingdom of God, and all other things shall be added unto you."

Temple Recorder A. A. Ramseyer then spoke on temple work. Inspiration is especially well-fitting for Latter-day Saints. Everyone has his gift. He advised the sisters to be careful in filling out temple sheets, and read the instructions thereon. Difficulties can be eliminated by careful study. There is One who can give us more than anyone else, if we go to him in simplicity and prayer. That which comes first to your mind is generally correct. We are not all alike receptive to the Spirit of the Lord. The Lord is not going to reveal what we can find out for ourselves; but when you have exhausted all your efforts then go to him for help. When I joined the Church my heart was full of desire to do temple work, and I got many names of my ancestors. I had all that work done before I went on my mission, then I searched further from my mother's side, and found much information. Don't get discouraged; every one is not able to pick this work up at first sight. Adapt yourself to circumstances."

Discussion followed.

VERA.

Grace Ingles Frost.

Fair as a fragile lily in her last sleep she lay,
A flower chaste and regal that, at the close of day,
Wears its stainless petals, despite of winds and rain
Whose fancy beat upon it, inflicting bruise and pain;
And, as the stately blossom is touched by a healing ray
Of sun, where the gloom is rifted at birth of a new day,
So has the hand of Jesus touched Vera, in its love,
And she is healed and haloed and passed all storms above.

Buddhist Temples.

By Mary Foster Gibbs.

The Buddhist religion was erected on the decayed foundations of the ancient Vedic faith, The ancient Hindu beliefs resulted in the formation of caste, and the practice of many mysticisms, which affected the Hindu life with a combination of fixed superstitions and fixed beliefs.

The original fair-colored descendants of Japheth, now called Aryans, who went into the Hindu peninsula found hoards of Ham's descendants, so we are told, in possession of the country. These fair-colored people subdued or drove back the dark skinned race, and set up their own civilization. They had a proper horror of intermarriage witht Ham's descendants, understanding the far-reaching injury worked upon posterity through racial mixture; so at first there were two classes, or castes, the Gentiles or Aryans, and the Hamites. Out of their civilization would necessarily grow social distinctions, for the laboring people would be sooner or later dominated by the soldiers and the priesthood. Thus originated the four distinct classes, the priests, the warriors, the laborers, and the servants, which castes are maintained even now in India, and woe be to one who has contact in the least degree, with those not of his caste; this principle itself is a shadowy corruption of the principle involved in the stern decree of Jehovah against inter-marriage.

Buddhism was developed through its originator, Buddha, as a protest against the fixed caste system and the gloomy fatalism of the Brahmin teachings. The Buddha family name was Gautama, and his disciples later claimed that he was the last one of a series of Buddhas who are reborn from time to time to preach the true doctrine. He was disgusted with the worship of nature which had degenerated in the centuries into the worship of various new and impure divinities. The Vedic songs and rituals had faded into obscurity, and priests who adminstered in the rites quarreled among themselves until the country was politically split up into little principalities. The universal belief in the doctrine of transmigration of souls was not disturbed much by Buddha. He simply confined it to the human family. The doctrine is probably a corruption of the doctrine of the three stages of existence, and is now very popular in "New Thought" religions, and is called reincarnation. He taught, after his own long months of retirement and fasting and deep study, the four great doctrines: (a) "That misery always

accompanies existence. (b) That all modes of existence result from passion or desire. (c) That there is no escape from existence except by the destruction of passion and desire. (d) That this end may be reached by following the fourfold way. The 'Paths' of this way are marked by four stages—awakening, to see the evil of existence; the suppression of impure desires and revengeful feelings; the suppression of all other evil desires in the following consecutive order—ignorance, doubt, heresy, unkindness, vexation; finally Nirvana."

There is much difference of opinion as to the meaning of this word Nirvana. By some it is taken as equivalent to extinction of being; by others as pointing to a state of perfect peace and restfulness. There can be no doubt that to the Buddhist, since all existence is an evil, the supreme end to be aimed at is a total cessation of being. The pure Buddhist believes neither in God nor in spirit. Therefore death is the end of the individual existence. The Hindu doctrine of the transmigration of souls, grafted on to man's natural instinct of immortality, is too strong for him. He cannot but believe in a future life. Here comes in the doctrine of Karma, or fate. Although there is no soul to survive death, the effects of a man's life remain, and the total sum of these effects, the grand resultant of all his actions, desires, and passions, is called Karma. This Karma calls another life into existence, the new life being shaped by the old life, as its direct fruit, and therefore representing and perpetuating its character. But when Nirvana is reached, the Karma, which has been gradually attenuated by the suppression of desire, entirely vanishes, so that at death there is nothing to produce another life, and the sum of existence is diminished, the supreme end aimed at. Melancholy and even appalling as this view of life and its issues may appear to us, it indicates a great advance on Hinduism. While Gautama swept away the whole collection of ancient gods and their myths, he taught that salvation was not to be attained either by sacrifice or by asceticism. The evil was too internal for these outward remedies. People were to learn to master their own passions and practice kindness one to another. But there was no confession of man's weakness, and no saviour. The gospel of Buddhism only shows man how he is to save himself. "Later Buddhism developed its own rituals, and converted Buddha into a god."

"This is the religion of an enormous number of the people in China and Thibet, but its sacred literature is less known than the Pali scriptures, of later date. The *Lalita Vistara*, partly in prose and partly in verse, is the standard Sanskrit account of the legendary life of Buddha among the northern Buddhists. According to M. Foucaux, who translated it from Thibetan into French, this version was made about the sixth century A. D. The age of the

original Sanskrit is uncertain. The *Book of the Great Renunciation*, which gives the account of Gautama's abandonment of his princely home in pursuit of the higher life, has passed from the Sanskrit into Chinese. Most of the Chinese Buddhist works are of late date, and only represent the degeneration of Buddhism."

As a matter of modern history we know that while Buddhism is but one of many beliefs in India, it shares equal honors with the worship of Confucius amongst the Chinese. Offerings of jewelry and various other precious materials formed the sacrificial offerings in the worship of Buddha. The rise of Buddhism was about 300 or 400 years before the birth of the Savior, and by that period it had practically displaced the Vedic worship amongst the lay members of the Hindu races.

The character of Hindu divine objects of worship is calculated to exert little of the elevating and spiritualizing influence, so characteristic of true religious devotion. In all but a few of the minor groups, religious fervor is only too apt to degenerate into that very state of sexual excitation which devotional exercises should surely tend to repress. If the worship of Siva, despite the purport of his chief symbol, seems on the whole less liable to produce these undesirable effects than that of the rival deity, it is doubtless due partly to the real nature of that emblem being little realized by the common people, and partly to the somewhat repellent character of the 'great god,' more favorable to evoking feelings of awe and terror than a spirit of fervid devotion. All the more are, however, the gross stimulants, connected with the adoration of his consort, calculated to work up the carnal instincts of the devotees to an extreme degree of sensual frenzy. In the Vaishnava camp, on the other hand, the cult of Krishna, and more especially that of the youthful Krishna, can scarcely fail to exert an influence which, if the subtler and more insinuating, is not on that account of a less demoralizing kind. Indeed, it would be hard to find anything less consonant with godliness and divine perfection than the pranks of this juvenile god; and if poets and thinkers try to explain them away by dint of allegorical interpretation, the plain man will not for all their refinements take these amusing adventures any the less *au pied de la lettre*."

It has been asserted in modern times that our Savior visited India, and some even connect Buddha with our Lord and Savior. How incorrect this is may be learned with the knowledge of the difference between the true sacrifice and the false, the true worship and the distorted remnants of truth which belonged to these heathen races. We must remember, however, that the Lord tells us through the Doctrine and Covenants that all men have teachers suited to their times and conditions. But when the Spirit of God

is withdrawn and men are left to their own imagination they gradually degenerate into mere sensualists and avaricious fakirs.

The doctrine of the transmigration of souls, which was modified by the Buddhist into reincarnation of human bodies has its foundation in the truth of the gospel, which is known in its extent and purity only amongst the Latter-day Saints: that is, that we ourselves have passed through an existence before we came here and that we shall pass through another stage of existence hereafter, The vital difference is that our bodies, with which we came here remain with us through the endless ages of eternity purified and glorified, as Christ took up his body, so shall we be resurrected.

TODAY.

Bertha A. Kleinman.

I cannot trace the way again
That bridges o'er today,
But have I gleaned the acres all
That mark so short a way?

I may not touch the hands again
That stayed me in appeal,
But have I thrilled them with the warmth
That makes my own heart feel?

I will not pass the spring again,
Left brimming on the slope,
But have I pointed thirsting lips
To quaff its well of Hope?

I shall not mount life's stair again,
Then may I, as I climb,
Reflect upon some straying step
The light that beackons mine!

Beyond Arsareth.

(Continued.)

By Nephi Anderson

I see that already I have used up quite a number of pages of my precious paper, and so I must not write so much of my experience that summer on board the ship *Esken*. I shall have to make that short and get to the important part of my story.

I think it was in the month of June when we finished catching seals and moved up nearly to the 80 degrees to look for whales. We caught a number, and it must have been exciting sport. I was altogether too green a hand to take part in this dangerous business, but by this time I was getting some experience in handling a boat, and learning a little of other seaman duties. All this stood me well in hand, as shall presently appear.

The sun was now up all the time, and there was a continuous glare of the brightest light on everything around us. Especially did the ice glisten in the sunlight until ones eyes ached to look at it. The eternal light made me long for a bit of darkness, and oft-times I would draw the blinds of the cabin windows to induce a little natural sleep. The air was quite warm now, and it was a keen pleasure to breathe in the dry, crisp atmosphere, and to live as it seemed like living in a new, strange world.

But terrible times soon came to the ship *Esken*, and its crew. That treacherous Polar Ocean may one day be calm and peaceful and the next be in the embrace of a howling storm. The summer was well advanced, and the ship had already gathered a good harvest, when one day the wind came from the south-west and blew with such power that ice floes, ships and all were driven northward. This was not what we wanted. Already we had been further north than any of the crew had ever before been, and it was time to be working southward. The sea had been quite open to the North and so we had sailed as far as we had wished without hindrance. But, as Captain Larsen said, we were not out on an expedition to find the Pole, so the continuous open water was no temptation to us. Yet northward we drifted. The ice behind us, packed in tight and hard, without lanes or openings. We, therefore, had to be patient until the gale blew over, when, we could no doubt pick our way back again.

But day after day passed and there were no openings towards the south. Seals and whales were of minor importance now. The Captain took observations each day, but I do not now remember what the results were. I understood very little about such matters anyway, and only when I saw that the men were getting uneasy, did I know that there was any danger.

The storm continued. Sometimes great clouds of snow so

filled the air that we were unable to see the length of the ship. There seemed to be plenty of open water ahead of us, so there was no immediate danger from the ice. The *Esken* was built for the business and did not mind a few bumps from ice blocks. I believe the storm lasted for a week, and then there came a pause. At last, the wind did not blow so hard, although the sky was full of clouds. Then the anxiety deepened, for the clear water was gone and not only on the south, but on the north were vast fields of ice. The ship was surrounded by ice floes, and to add to the danger, these fields of ice were moving backward and forward, grinding against each other with deafening noise.

"Captain," said I one day—we were in the cabin after dinner—"where are we?"

"We are nearer the North Pole than any man has yet been," said he.

"Well, that's something," said I, in the cheeriest way possible, for I saw he was troubled.

"It will be, if we get home again," and as he said it he looked up at the portrait on the cabin wall.

We were now well along in the month of July, I think. There was yet plenty of time to get back home, if only the ice would let us; but there certainly seemed to be poor prospects. The men were constantly making efforts to travel over the ice sheets with which the ship was surrounded, but they could get no distance owing to the movements of the floes. It began to be disheartening. The ice packed in firmer than ever, and at times there was considerable danger of a crush. Then a thick fog settled over everything.

Another week went by; and then the Captain gathered the men into the cabin and spoke to them. He explained that the ice pressure was getting greater each day, and that there was danger of the ship's being crushed. The situation was talked over by all who wished to say anything, and it was decided to prepare to leave the ship at a moment's notice should it be necessary. Boats, provisions, etc., were placed in readiness for removal.

A few days later the critical moment came. We were seated at the supper table when we heard a cracking sound in the sides of the ship. The noises increased until they were terrific. Then the vessel began to tremble and shake, and it felt as if she was being lifted up. Then the noises ceased and the ship sank down into her place again.

But we did not wait for a second squeeze. Orders were given and soon there was life and stir. A boat was lowered and dragged onto one of the largest and firmest floes. Bags, boxes, instruments, etc., soon followed and were stacked up. Then another pressure come. We could hear it at a distance coming to-

wards the ship like the thundering rumble of an earthquake. Nearer and nearer it came. The ice cracked in all directions, and where the pressure was great piled itself up into great heaps. It felt as if the world under one's feet was heaving and trembling, as in fact it was.

I was one of the first to abandon the ship. I was told to take what belongings I could carry in my hands and get over to the ice floe. I picked up my small traveling bag, slipped on my fur overcoat and scrambled over the ship's side to the ice, for all the world, now I think of it, like a man just starting out on a few days' journey. One of the sailors, Karlson by name, was ill, and I was told to remain with him by the small boats on the ice.

The second pressure did not reach the ship, so there was a breathing spell for a few minutes; but another, fiercer than ever, soon came. It opened long lanes of blue water, over which the men on the ice had often to cross. They were working hard to save what they could from the ship, as they felt sure that she could not stand many more onslaughts from the ice.

And now the wind stiffened again and with it came a bank of snow, which filled the air and made it dangerous to move. The scene will never be forgotten. The howling wind, the whirling snow, the thundering, of the ice, the shouting of the men—all the time Karlson and I were on the ice floe—he was not strong enough to help and I—well, I was useful as a watcher.

Then for a time, I hardly knew what happened. The ship was lost to view in the blinding snow storm. The voices of the men grew fainter and then ceased altogether. Had the ship gone down with all on board! That was hardly probable as they could have escaped on the surrounding ice. I made a shelter for Karlson with boxes and canvas, and waited; but no sounds came. The snow veil became thinner, but the ship was not in sight.

Walking towards the vessel, I came, within fifty yards of the water, lapping against the clean-cut edge of the ice. I could not see across, and my shouts were not answered. I went back to the sick sailor.

"Karlson," said I, "we are adrift."

"What!" said he, arousing himself.

"I fear we are adrift. I can see or hear nothing of the men nor the ship, and there is water close at hand. What can we do?"

"Drag the boat to the water and get back," said he. "That is the only thing to do—and be quick about it."

I tried to move the boat. I could not budge it. Karlson was hardly able to sit up, but he came bravely to my help, but his strength was not in his muscles, and we could do nothing. The snow had made a heavy slush; besides, the boat was too heavy. We now felt that we were on a moving mass. In what direction we

were moving or at what rate, we could not tell; but we were yet alive, and that was more than we could safely say of our comrades. Our weakness had perhaps been our salvation.

For hours we sat and looked at each other, saying very little. The snow ceased and the sun came out, but nothing more did we ever see of the ship *Esken* or its crew.

Now that we could see our position we found that our floe was a good sized one. Up towards its center there was a higher ridge of ice, and on that I decided to prepare our camp. We had plenty of provisions and clothing, and we could live quite comfortable as long as our floating island would bear us in safety. There seemed to be no immediate danger, at least.

I brushed away the snow, and with boxes and canvas I managed to make a shelter. We opened a box of provisions, and I melted some ice in our oil stove. Karlson partook sparingly, but I ate a hearty meal.

There was ice all around us. It seemed to be drifting with us, sometimes opening and then coming together again with a grinding noise. If only the contending masses would not disturb us!

I asked Karlson if he could take an observation of the sun to determine about where we were, but he was no wiser in that respect than I. There were instruments no doubt in our mass of stuff taken from the ship, but they were useless to us.

The sun went around and around in its endless path. We had beautiful weather, and had my companion been well, we could have been comfortable enough. But he was in a bad way. For hours he would lie perfectly still, and I would have believed him dead had it not been for the wide-open gaze which he fixed on the southern horizon. Poor fellow, he no doubt had some one looking northward with just as hungry a look as was his, southward.

We had medicine, too; I tried some of the simpler remedies which I knew, but Karlson became weaker day after day until at last he died. I think it was on our third day adrift that I was left alone.

I carried the body of my dead comrade a few rods away from the camp, and covering it with canvas, left it there. The next day it occured to me that it would be better to give him a seaman's burial than to have the body lie in the warm sun. So I went to work and wrapped it in a sheet of canvas, placing a heavy iron kettle at the feet. I then carried it to the edge of the floe, to a large opening. From my traveling bag I took the Bible which I had carried with me, but, shame to say, I had not read much, and from it I read aloud a chapter. I fear the selection was not very appropriate, but it was something anyway. Then I slipped the

body over the edge of the ice and it sank into the cold, green water of the sea.

Now, indeed, was I alone. I was a living speck in the vast frozen, northern world. Yet, somehow, I was not lonesome. I had read the descriptions given of this region by Arctic explorers and had thought that in this sublime solitude I might draw some peace of heart. In this vast expanse of snow and ice and water, with the continuous brightness of the sun, my soul was subdued. The strangeness of my situation appealed to me. The uncertainty of my fate did not seem to disturb me. I can see now that I ought to have given up even the faintest shadow of hope as regards living any length of time—but strange to say I did not.

I had retained my watch with me, and had thus far been able to keep track of the time and also the directions. At twelve midnight, the sun was a little nearer the horizon than when it was twelve noon. By this I knew I was drifting north. My ice floe kept intact, though I could see all around me wide lanes of green water leading sometimes to the horizon.

Slowly, day by day, I drifted in a northerly direction. At first, we had seen some animal life, a bear, some walrusses, and quite a number of screaming birds; but now there was not a sign of life. This could not have been because of the cold, as it seemed to me to become warmer the further north I drifted. I suffered no great inconvenience. I made myself comfortable in the shelter I had built. I had plenty to eat and drink, and then I had this vast, strange world to myself. The ice floes around me diminished, and in a few days I was floating in a free sea, unhindered by ice or land as far as I could see to the north.

Yes I had indeed come into a new world, but I had brought my old heart with me, and its life in that other world which I had left would not be obliterated. I have heard that the heart is the last part of a person that dies, and this, perhaps is the reason. Sitting day after day on the highest point of my ice-island and looking at the sky and waves, my mind's eye went out past the great ice barrier which, seemingly, I had left behind me, to a world of high mountains, rushing streams and green fields and meadows! And thus I saw a simple farm house—no, not mine —not the one I lived in, but another some miles farther up the road. I saw the dingy, red brick, the neglected lawn, the rows of boxelder trees; and then I saw one in her light summer dress come to meet me with a hand extended and a smile of welcome. I heard her words. I saw the light in her eyes—the light that was so easily extinguished. Yes, I saw and heard and felt, ah, yes, I felt that my heart was yet the greatest thing that I had brought with me from that other world, and it would assert itself, no matter where I was or what I was doing!

(To be continued.)

EDITORIAL

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Motto—Charity Never Faileth

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OUR CHRISTMAS TESTIMONY.

Have you a testimony of the mission of Jesus Christ? When we come to celebrate the Christmas memorial festival, we mothers are so concerned with the domestic problems thrust upon us that we seldom take time to consider the profound meaning of the time and the occasion. Moreover, women too often only feel religion, and they are content with hoping and believing without achieving any stronger testimony concerning the Savior's life and death.

I was in an automobile accident the other day and because of bruises on my face and eye, lost the use of that eye for a period. The first thought that came when the shock occurred was, this is the end and I am facing death. The next thought was, I have a burial insurance, and my family will not be taxed with my funeral expenses. And then as I knew my life was spared came the flashing gratitude that I wear my garments right, and God has delivered me from death. For a time I went about trying to see and study and work with my one eye, and never before could I sympathize with those who are thus permanently handicapped in life. I sometimes fumbled my work, broke dishes and could not focus thought or hand. Considering this I said: "How many people see truth with one eye only, and how few are really insured for heavenly existence."

Hope and belief are good, but they are not enough. We need

the sight of both eyes of the spirit. If I have not insured my testimony concerning this gospel the time must come when it shall be shaken or even destroyed, and when the weakness of my testimony will poison my tongue with bitter criticism and kill the faith of my children through my failure to pay my daily and Sabbath installments on the insurance of my life hereafter.

I must know—not just hope or believe, that Jesus is the Christ. How shall I learn or acquire that knowledge? The Savior lived and worked upon the earth. Let me vision him as a baby; as a boy playing about the streets of Nazareth, serene, kind, courteous, yet so faultless in his virtues that his companions scarcely realized the heighths or depths of his self-restraint and exquisite purity. I must picture him with the two eyes of hope and testimony helping his father Joseph in his slow moving, ancient carpenter's labors or listening with gentle tenderness to the instructions of his mother. I can go with him on that journey up to Jerusalem and ascend the temple courts with him, listening while he puzzles the doctors, after his confirmation ceremonies, with the wisdom of all the ages that was his. I follow him in my thoughts as he greets his cousin John on the banks of the Jordan—John who might have been puzzled as to the divinity of Jesus until he saw the Holy Spirit like a dove descend and rest upon his cousin's head; I listen to John's declaration that he knew then that he was not worthy to fasten the shoe lace of the Man who hereafter was to be his Master and his Lord. Each scene of his life is lovely to contemplate, and oh, how terrible the closing tragedy of that matchless sacrifice. I cannot live in my thoughts with the Master re-creating for myself these earthly scenes of his life, in my Sabbath hours or when I lie upon my pillow, without receiving in my soul the witness, the testimony that he is, he was, and forever will be the Savior of the world. Blessed miracle! With that consciousness growing within me, comes the fruits of the Spirit, love for all of my associates, service to my dear ones, peace in pain, and rejoicing in experience. "He lived and loves me for his own;" not only me, weak mortal that I am, but equally he loves each child born of Adam.

And so, let us sit in the Christmas twilight and think of him with our two eyes open to the beauty of his life, the glory of his sacrifice, and we may well feel that we are insuring our association with him on the other side through loving service here, and obedience to his gospel, in all its laws and commandments on this earth. So shall we face life and death happily, and with peace, for He is here and He is there.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN JANUARY.

SALVATION ON THE OTHER SIDE.

BIBLE TESTIMONY.

The Bible clearly teaches the principle of vicarious salvation or the truth that men after death have an opportunity of hearing the gospel and accepting the same. This truth is taught in that sacred volume by reference to the principle itself and by illustrations of the doctrine. It was thoroughly understood by the Jews and was moreover so holy and sacred a subject that the details of this symbolic ordinance were kept secret in their written books for general use among the people.

The Bible is a store-house of truths, principles and historical facts. If it were silent on the principle of salvation beyond the veil, wonder would arise in the mind of the student concerning the reasons for this silence.

Bible testimony proves the universality of God's love and saving grace; but the knowledge of its application to the dead was lost after the Savior's crucifixion through the apostate period which followed that event.

In the Old Testament times, Moses evidently understood the endowment ceremonies, although it is probable that only a portion thereof was delivered to Aaron and his sons. The Lord tells him, Exodus, chapter 28, how to proceed with Aaron and his sons. He says, "Take thou unto thee Aaron thy brother, and his sons with him, * * * And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. * * * And these are the garments which they shall make; a breastplate, and ephod, and a robe, and a broidered coat, a mitre, and girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office." (Chapter 29:5.) "And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod. * * * And put the bonnets upon them, then thou shalt take the anointing oil and pour it upon his head and anoint him." (Leviticus, Chap. 8.) "And Moses brought Aaron and his

sons and washed them with water, and he poured of the anointing oil upon Aaron's head and anointed him, and Moses brought Aaron's sons, and put coats upon them and girded them with girdles and put bonnets upon them."

The sacred garments and robe of pure white linen were covered with the richly embroidered and matchlessly beautiful coat and ephod to cover from sight the sacred garments of the Priesthood. The linen bonnet itself was covered with a rich mitre or crown, which likewise hid the sacred covering from eyes of the multitude. This custom has survived as a remnant of tradition in the crown and clothing of the pope of Rome, and most of the crowned heads of Europe at their coronation.

When the temple was built in Jerusalem, Solomon erected an immense font of brass supported by twelve colossal lions which was drained every evening and filled with water every morning by machinery. This was not the lavers which were used for the cleansing of the priests and for the preparation of the sacrifices. There were ten of these lavers which were moveable and which were kept within the porch of Solomon. In our own temples a similar font for baptismal purposes both for the living and for the dead has been instituted. President Young and Orson Pratt are authority for the statement that this font was no doubt used for the baptism of the dead amongst the Jews as referred to by Paul in the First Corinthians 15:29.

The vicarious nature of the gospel was understood by the ancients. David cries out, "Thou wilt not leave my soul in hell;" while Isaiah declares that the Lord through the Messiah "shall open the blind eyes, bringing out the prisoners from the prison, and them that sit in darkness out of the prison-house." Obadiah prophesies that saviors shall come upon Mt. Zion: while Malachi closes the canon of the old scriptures with a most remarkable testimony concerning this principle. He tells us that the Lord will send Elijah before the last great day of the Lord, to turn the hearts of the fathers to the children and of the children to the fathers. To this day every Jew, in his observance of the Passover season, opens the door at a certain part of that service for the entrance of Elijah; and strange to say at the period in the very night when this service was being enacted on the third day of April, 1836, Elijah himself came to the temple in Kirtland and restored the keys of this principle of vicarious salvation to the prophet Joseph Smith.

The New Testament contains a number of references which prove the familiarity of the Jews, and especially of the disciples of Jesus, with this principle. John tells us in 5:25, "the dead shall hear the voice of Jesus," and John 11:25-26 asserts that believers after death shall live: while Peter describes to us in chapter

3:18-20 how Jesus preached to the spirits in prison and refers in 4:6 to how they shall be judged; while Paul asks the Jews in Corinthians 15:29 how they can doubt the resurrection when they themselves are baptized for the dead.

Life's affections would be severed and progress would be stopped without this eternal and glorious principle.

The responsibility of daily life rests upon each individual, who accepts the gospel, to take practical steps for the fulfilment of our belief in salvation beyond the veil.

QUESTIONS.

1. What is the Bible?
2. What do you understand by vicarious salvation?
3. How does redemption for the dead prove the universality of God's love and saving grace?
4. What does the Old Testament say concerning this principle?

(Exodus, Chap. 28, Leviticus, Chap. 8, Numbers, Chap. 20, First Kings 7:23-40.)

5. Read chapters 3 and 4 of Malachi.
6. What can you say of Peter's reference to the spirits in prison?
7. Describe, if you can, the burial service in the Episcopalian church as given in the common prayer book. What do Christian ministers understand concerning the sentence they thus read at every burial service?
8. What is your attitude in practical life towards this principle?

NOTE: The practical labor for this month may be the emphasizing of the Relief Society Annual Day in the temples.

LESSON II.

Work and Business.

SECOND WEEK IN JANUARY.

LESSON III.

Book of Mormon Lesson

THIRD WEEK IN JANUARY.

THE PROMISE OF PEACE IN THE BOOK OF MORMON.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (II Nephi 12:4).

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountain shall they be" (I Nephi, 13:37).

Through such passages, as we have quoted, we are made conscious of the fact that the peoples of this continent had a vision of that peace which is to come, just as the people of Bible lands had a like vision.

A fact often reiterated in these lessons is that God works on natural principles to bring about his righteous purposes in the earth.

Every great cause has its forerunners, its champions, those who make tremendous sacrifices that eventually a great ideal may become a reality. Let us call to mind, for an instant, those who have toiled on and sacrificed for such causes as prohibition and woman suffrage.

When the day of perfect peace shall arrive, no man knows, but that it will come none doubt who have faith in the holy scriptures.

It would seem that there are forces at work in the world today that may mark the beginning of such a blessed culmination. At any rate, many in the seats of the mighty, as well as the more humble walks of life, have exerted their utmost power to bear tidings of peace.

Let us review for a brief paragraph or two some of the efforts that have been made towards the establishment of peace.

The forerunner of the war-like preparations that we have witnessed of late (particularly in Great Britain and the United States), was most intensive work for peace. Men and women were wrought upon in many ways to work for it. Theodore Roosevelt, while yet president of the United States, did much towards negotiating peace between Russia and Japan. Presidents

Taft and Wilson have each in their respective administrations made peace an issue of first importance.

To turn to Great Britain: Edward VI was signalized as the Peace King; Sir Edward Grey, Britain's great foreign secretary, at present minister from Great Britain to the United States, had peace on the lead in his policy of state.

Mr. Edwin Ginn placed much of his large fortune on the altar of peace, financing the work of David Starr Jordan on the lecture platform, and Mrs. Fanny Fern Andrews in the school Much of the fortunes of Andrew Carnegie and of Henry Ford has been expended for this same purpose.

Nor have women been silent. The International Council of Women, led by Mrs. May Wright Sewall, held annual peace meetings under its auspices, and passed peace resolutions. Every state had its peace committee of influential citizens. The voices of such women as Lady Aberdeen, Jane Addams, Mrs. Philip North-Moore, and Ida Tarbell, have swelled the chorus; and, be it remembered, that the last public utterances of Dr. Anna Howard Shaw was a plea for the establishment of peace.

In considering this subject we must not forget that in the beautiful forest of the Hague stands a palace that is known to all the world as the Peace Palace of the Hague.

The climax of all this effort is a plan for a League of Nations. William Penn, the good Quaker brother, had conceived such a plan many years before. The plan before the world at present was brought into being at the Peace Conference that recently sat in Paris. It has been adopted by the parliaments of three great nations, and is at present being debated by the Senate of the United States.

All this effort must point somewhere. When God inspires men in different lands and in different climes towards the same end it has usually been deeply significant. Are we justified in thinking that the effort put forth for peace will be an exception to this rule?

It will be recalled that two men, one in America and one in France, conceived the idea of the electric telegraph at about the same time. Much to the chagrin of the French, Mr. Morse got his instruments constructed and working before the Frenchman was ready, and that marvelous message, "What hath God wrought?" was flashed around the world.

But the French never forgot it, and gave evidence of their displeasure in a cartoon that appeared in a French paper somewhat later. Morse, the inventor, visited Great Britain, where he received the Maltese Cross from the British government. A French paper published the artist's sketch of Morse with the Cross upon his bosom, and under it placed these words, "In elder days

they placed the thief upon the cross, now they place the cross upon the thief."

One of the very fascinating lines of investigation that any student may carry on, is a line of study that may lead him to discover how frequently in the progress of this world the same idea has suddenly come into being in lands and climes often remote from one another, and in the hearts and brains of persons of different tongues and vastly different modes of life.

QUESTIONS AND PROBLEMS.

1. Where in the Bible may the passage of scripture be found saying that they shall beat their swords into plough-shares, etc.?
2. When are we to believe that we shall have a thousand years of peace?
3. Do you think it likely that such a condition could be realized all at once, or must it be of gradual growth?
4. Have the movements for prohibition or suffrage come instantly or have they been of slow growth? Illustrate.
5. Name some persons who have championed suffrage.
6. Name some persons who have championed prohibition.
7. Name some of the prominent advocates of peace in Great Britain and the United States.
8. By what name do we call the peace plan recently presented by the Peace Conference in Paris?
9. What three national parliaments have adopted this plan?
10. At this writing, the United States Senate is still debating the peace plan. When the debate is finished, tell what disposition was made of the plan by the United States Senate.

LESSON IV.

Social Service

HEALTH.

Fourth Week in January.

Never in the world's history has the universal interest in health education been so keen as today. In times past adenoids, diseased tonsils, bad teeth, defective eyes, disease of the skin, food values, malnutrition, fresh air, relationship of weight to health, nervous affections, germs, etc., received little, if any attention. The physical condition of the child and of the adult was measured chiefly by his ability to walk or talk. The awakening today is due to several reasons, among which are: (1) the humanitarian

spirit of the times; (2) the advancement in the field of medicine, (3) the great world war.

This is a great humanitarian age. The foremost leaders in religion, science, health, education, recreation, industry and social welfare work have for many years been directing their attention to practical improvement along those lines which are most helpful in giving each human being the right to a normal life and the fundamental things which go to make a normal life. One of the most important of these fundamentals is good health.

As far back as 1850, Charles Dickens, in his vivid and interesting novels, draws attention to the social evils of the time, and he sets the world to thinking along lines of human improvement and child welfare work. In our own Church there has always been a plan to give humanitarian service, and health education has had a prominent place. Early Church history records that under the direction of the Prophet Joseph Smith Neighborhood Nursing was introduced into the Relief Society as soon as it was organized. Of Brigham Young's Council, in August, 1846, at Winter Quarters, the following is recorded:

"I said that I intended to propose to the councils of this Church to have some way devised to instruct this people concerning the organization of the human system, and how to take care of it."

As soon as the pioneers were well established in the Valley the need of health education and nursing service were felt. The companies of immigrants who poured into the Valley were oftentimes afflicted and helpless. Some well-directed and orderly effort at nursing was needed. Dr. Willard Richards, first counselor to President Brigham Young, and himself a physician and the son of a physician, set to work to remedy as well as might be in these pioneer conditions this social need. His wife, Susannah Liptrot, was a graduate nurse from England, and they two organized and taught a Council of Health through a series of courses, first in the old Fort and later in the Fourteenth Ward school house just then built.

Almost continuously since that time the Relief Society has maintained a nurse class—for both educational and practical purposes.

Recent progress in the field of preventive medicine has intensified interest in the preservation of life. This progress has been brought about by the persistent work of a few leaders in the world of science and medicine, who have recognized the superiority of prevention over cure, and the movement has been popularized by groups of social workers who have felt that information of this kind should be brought to the attention of all the people. Through the discovery that certain mosquitoes carry the

germs of yellow fever and malaria, these diseases have been decreased to a minimum, by the destruction of these insects; the discovery that vaccination would prevent smallpox, and antitoxin prevent diphtheria, has taken away the terrors of these diseases; the discovery that typhoid is absolutely preventable by proper sanitary measures is another constructive contribution toward health; the present intelligent crusade against tuberculosis, teaching people that the most important thing to do is to build up such strong resistance that they will not be overcome by this disease, is bound to bring good results; the systematic fight against venereal disease, based on new discoveries with regard to infection and the terrible results that follow infection, as well as regarding treatment, is sure to bring about in the world improved conditions morally as well as physically.

This universal awakening to the importance of health and physical welfare, was probably focussed through the great world's war, and it has given added impetus to reform measures. It was appalling to discover that one-third of all of the men examined by the draft boards were physically unfit for service. The statement of the army surgeons that most of the physical defects for rejection could have been corrected in childhood, directed public attention anew to the period of childhood and youth as a golden opportunity for the correction af physical defects. Other statistics that startle one are, that one-half of the babies that are born, die before they are one year old; that one-third of the babies born never get old enough to go to school; and that one-half of those born never live to be forty years of age.

Incident to the war was the dreadful scourge of influenza which swept over the world like a great conflagration, bringing terror into every American home regardless of race or color, wealth or poverty, taking men, women, and children by the thousands. Perhaps it took just such a force as the war to act as a climax in bringing to our realization the fact that physical fitness with all that it involves, is the great goal to be sought, as a foundation for human efficiency.

At the last session of the Utah State Legislature a new health law was passed which is recognized as being in advance of most of the present-day health legislation, and places Utah in the front rank of states which are interested in the welfare of the children who are to be the future citizens of this great country. Our General Board favored this bill because of the far-reaching benefits which it would bring to the children of the whole state, by providing for a comprehensive program of health education in the schools. In addition this bill gives boards of education and superintendents the right to spend school funds, in reasonable amount, to safeguard the welfare of the children of pre-school age

and to instruct parents in matters of child welfare work. We are proud of the part played by Relief Society women in securing this wise law which is so universally appreciated. Our Church Schools early recognized the need of health education and in the eighties the B. Y. U. had medical lectures for both sexes.

So important is the Utah health program to all Utah mothers, and so educational is it, that we feel sure that Reilef Society women throughout the Church will be greatly benefited by a knowledge of the plan, and will be able to make good application of it in their homes and in the community. Mothers who have reared their own children should study child welfare work for the benefit of all the children in the community, some of whom have no mothers to be interested in them.

Following are some of the details of the plan: The general plan includes, (1) provision for the physical examination and medical inspection of all school children at least once a year. (2) A system of "follow up," for the purpose of correcting the defects discovered by the medical inspection. (3) The inspection of school buildings and grounds and the maintenance of satisfactory sanitary and hygienic conditions. (4) The protection of the school population from contagious diseases by daily inspection and exclusion of incipient cases. (5) Careful instruction in personal, household, and public hygiene. (6) Systematic physical training as a means of promoting normal physical growth.

A physical and medical examination of all school children at least once a year is a most desirable thing. Many children go through life with defects that can easily be corrected providing they are early brought to the attention of the parents. This examination in a preliminary way will be made by the teachers without exposure of the child or the mentioning of defects to other children. All children found by their teachers to need a more careful medical examination will be examined privately by the health supervisor, and parents will be notified of the defects discovered.

The correction of these defects is a duty and responsibility of the parents which must be attended to if they would give the children a fair chance, in the school for promotion, and in life for success. It is not the business of the school to say who shall be employed to correct children's defects but simply to notify parents of the existence of their defects and to urge that they be corrected for the sake of the children's future. It is a fact that some children are held in the grades two years longer than the regular time because of diseased adenoids and tonsils.

The sanitary inspection of school buildings and grounds is a serious responsibility of boards of education and superintendents, because when children under a compulsory attendance

law are required to spend a larger part of each school day in a house other than the home, that house should be a clean, sanitary building, in which their physical welfare will be properly safeguarded.

So many contagious diseases are spread by the school, that it is very necessary to take special precautions to protect the school population from contagion. Teachers should know and be able to recognize the very beginnings of acute health disorder, in order that children having such signs can be taken out of school and kept at home as long as may be necessary to protect the other children in the school; and parents should feel enough interest in the general welfare that they will co-operate sympathetically with the school authorities in carrying out such quarantine or other instructions as may be needed.

The training of children in the art of health is of such vital importance that it will require the united efforts of both the home and the school to do the work well. Co-operation of the mother with the teacher will accomplish many times as much as either agency can possibly do alone. Health training means habit formation. Habits are formed by doing things so often and so regularly that they become easy and automatic. Checking up on health habits is the point where intelligent co-operation is needed.

The definite program of desirable health habits adopted for use in the schools of Utah, a graded list of which follows, will probably do more than any other one thing to safeguard the health and physical welfare of children and insure that the men and women of the future shall be physically fit for the work of life, either in time of war or time of peace.

Grade 1. Definite habits to be inculcated: (a) keeping things out of the mouth; pencils, handkerchiefs, fingers, gum, miscellaneous articles; (b) carrying and properly using handkerchiefs, (c) looking in both directions before crossing a street. Grade 2. Habits to be inculcated: (a) keepings hands and nails clean and hair combed; (b) drinking water before breakfast, at forenoon recess, before luncheon, at afternoon recess, and avoiding tea and coffee; (c) daily use of the tooth brush. Grade 3. Habits to be inculcated: (a) correct breathing—deep breathing exercises every morning in the open air; breathing through the nose. Grade 4. Habits to be inculcated: (a) exercise—regular "setting up" exercises daily in the morning before breakfast; (b) bathing—not soapy scrub, brush bath twice a week; special attention with soap and brush to hands; special care of neck and ears daily. Grade 5. (a) Good postures—sitting, standing, walking. Grade 6. Habits: combination of all habits set forth in preceding.

It will be seen by the foregoing that the habits which will

be inculcated in the first grade children are few and simple. Second grade children in this beginning year will be trained in first grade habits, and a few more habits added, and in each advanced grade the children will be held to the good habits of all preceding grades and be definitely trained in those set down for their own grade. The plan as used by the sixth grade including a competition program, was introduced in Utah by the Utah Public Health Association. It was inaugurated by the National Tuberculosis Association, and is known as the Modern Health Crusade.

QUESTIONS.

1. Give some reasons for the present interest in health education.
2. What part did Charles Dickens play in child welfare work?
3. Show what the Latter-day Saint Church has done in the interest of health education.
4. Mention some of the discoveries in connection with disease.
5. What are some of the common physical defects of children?
6. What did the war reveal with regard to physical fitness of men within the draft age? (Returned soldiers will be able to give information on this topic.)
7. Mention some things the government has done during the last few years in the interest of health education.
8. Read and discuss the new Utah Health Education Law. (This law may be had from any Utah School Board member.)
9. Name the points included in the Utah school health plan.
10. Why is a physical and medical examination of all school children once a year desirable?
11. How will the physical examination be made?
12. What part should the parents play in the correction of the defects of their children.
13. What can Relief Society women do in the interest of clean and sanitary school buildings?
14. What is the teacher's duty in regard to contagious diseases?
15. What is the parents' duty in regard to contagious diseases?
16. What will be required in training children in the art of health?
17. How are habits formed?
18. Mention and discuss the definite habits to be inculcated

in grade 1; in grade 2; in grade 3; in grade 4; in grade 5; in grade 6.

19. If you live outside of Utah, tell what your own state is doing along health legislation.

Literature

LESSON I.

INTRODUCTORY TO THE COURSE.

A period of reconstruction, such as we are passing through now, is always a period of change. The age of Alfred Tennyson and Robert Browning was also marked by changes in thought, politics, and religion. The year 1832, just two years after the organization of the Church, is significant as indicating a period of change in Great Britain.

This change, so vital in all its bearings, revived a period of poetry, and produced a group of poets the greatest of whom are Robert Browning and Alfred Tennyson.

Before the time of Tennyson and Browning, Wordsworth, Scott, Shelley, Keats, Coleridge and Southey had been writing poetry. The glory and beauty of nature appealed to these poets, and they revealed it with a passion that has never been equalled by any other group of poets who have written English poetry.

Before the time that Tennyson and Browning began to command attention as poets, Scott, Shelley and Keats were dead, and Southey and Coleridge were silent. There had been a period intervening of real poetic barrenness.

Tennyson and Browning appeared as heralds of the new thought, and as revelators of that thought through the medium of literature. Their age was an age of scientific thought and scientific activity, and they made that scientific thought and scientific activity live in their verse. It was an hour of reform in both politics and religion, and these representative writers took into account these reforms.

Tennyson and Browning did not ignore nature, but they put their emphasis on man. In Tennyson both man and nature receive much emphasis. Tennyson and Browning dealt "with man as a whole," as one writer has put it, or as another has put it, "with man as an immortal soul and as a thinking being."

Both of these poets were thoroughgoing optimists, who believed in the triumph of law and the ultimate triumph of all good in the world.

They were entirely different in some things, and some of those differences we shall make note of.

Few poets are in a class with Alfred Tennyson when it comes to writing stories in verse. He is a past master in handling

the narrative form of verse. When he wanted to write a story in verse he went to the vast field of legend and romance, that lay behind him, and took from it whatever material he chose. Browning was not inclined to use the legend—he was much more prone to make use of history.

When Tennyson introduces a person into his writings, that person is usually what we call a type, that is, a person who is like many other persons whom we know, or whom we have read. When Browning selects a person for one of his poems he usually puts before us a very unusual person, one who towers above his fellows, or perhaps in some particulars sinks below them; at all events, one of strong individuality or what we now call strong personality.

The code of ethics in Tennyson is usually the code of ethics that he believed in himself.

If he tells us the stories of King Arthur and the Knights of the Round Table, he will tell us the ancient tale, but the moral ideal or code of ethics in these tales is modern, it is as a rule the best moral code of Tennyson's time. On the other hand, Browning's characters reflect the moral notions or code of ethics of their own special time, consequently we are often shocked by the things they do.

QUESTIONS AND PROBLEMS.

1. When and where was Alfred Tennyson born? When did he die?
2. When and where was Robert Browning born? When did he die?
3. Tell of a subject that Tennyson and Browning emphasized in their writings equally, with that of nature?
4. When Tennyson wanted material for his poems, where did he often seek it? From what source did Browning draw much of his material?
5. Discuss Tennyson's use of morals and ethics in his poems.
6. Discuss Browning's use of ethics or morals i nhis poems, how do they differ?
7. Tennyson's "Dora" is one of the most perfect narrative poems in English; read it to the class.
8. What social mistake did the old man make affecting his son?
9. What social mistake did he make affecting his niece?
10. How did he seek to make reparation for past mistakes?
11. Do people in real life often make similar mistakes? Give some impersonal illustrations.

Note: You can find the data in school books on literature, in encyclopedias and in his published poems.

Preview of Lesson Work, 1920

Subject Matter Ensuing Year.—

I. Genealogy (Salvation for the Dead).
II. Work and Business.
III. Theology (Book of Mormon).
IV. Literature (Studies from Tennyson and Browning).
V. Social Service (A Study of the Local Community).

Genealogy (Salvation for the Dead).

I. We have spent considerable time in the study of genealogical record-making and record-keeping. It has been considered wise this year to take up the spiritual side of this subject. All our lesson work should be a happy combination of inspiration and information. We have had much information on this subject, now we will devote a year to the study of the inspiration which lies at the foundation of the whole world movement in genealogy and salvation for souls who have passed to the other side without a knowledge of the gospel.

GENEALOGICAL OUTLINE FOR 1920.

Salvation on the Other Side.

1. Bible Testimony.
2. The Prophet Joseph's writings.
3. The Prophet Joseph's writings.
4. Sec. 127, Doctrine and Covenants.
5. Sec. 128, Doctrine and Covenants.
6. Articles in *Compendium,* Articles in *Ready References.*
7. Sermons by Presidents Young and Taylor.
8. Sermons by Presidents Woodruff and Snow, etc.
9. Writings of President Joseph F. Smith.
10. Salvation Universal, by Joseph Fielding Smith.

Work and Business.

II.

Theology (Book of Mormon).

III. The scope of our work, in so far as the Book of Mormon is concerned, for the ensuing year will consist of nine lessons. These lessons will deal primarily with evidences of the divinity of the Book, and will be outlined both as to external or archæological proofs, and internal, or testimony from the Book itself.

The purpose of the lessons will be twofold. First, to increase our knowledge as to the divine authenticity of the work. Second, to arouse a desire on the part of our sisters to do research work for themselves and to awaken and stimulate an interest that

will be intense when the Book itself is studied the following year.

Literature (Studies of Tennyson and Browning).

The course in literature will devote itself to the study of some of the poems of Alfred Tennyson and Robert Browning, who lived and wrote in the last century.

Much of what they wrote applied and appealed to nineteenth century readers but some of it carries over to our own time. In the main we shall deal with poems that are full of appeal today, as well as the day in which they were written. These men were classical poets, representing a fruitful period of time, consequently a great deal of joy and enlightenment should result from a study of their writings.

A student's edition of Tennyson, or preferably a Cambridge edition, should be placed in your ward libraries. Make use of your town and school libraries. The students' edition costs $2.00 and the Cambridge edition about $1.00 more. Both these books are published by the Houghton, Mifflin Company, Boston, Mass., and can be purchased at the Deseret News Book Store.

Social Service (A Study of the Local Community).

IV. The General Board is pleased to introduce, in the regular class work of the Relief Society, a course in community welfare work. The Relief Society has always been devoted to work in which the love of humanity and the desire to be of definite service to mankind, finds expression, and it is hoped that these simple lessons will be well received and made applicable to each local community. The following tentative plan for the year has been considered and will be followed out in the main: the community—historical setting; health—Community health activities, prevention and cure of disease; city administration and housing; recreation; industry; children—child labor, education, juvenile delinquency, and child caring.

In order to work in conjunction with other agencies the health program will be taken first.

It is suggested that the Stake President appoint some member of the Stake Board to have charge of the Social Service lesson department, and to supervise the class work in the wards. In beginning the work it would be very helpful to have the first lesson given at the monthly union meeting of the stake and local officers in January. If desirable the organizations in Utah might secure the services of the school superintendent, the health supervisor, or the school principal in presenting this work. In other localities the doctor or trained nurse might give helpful suggestions.

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